

صفة وضوء وصلاة النبي

صلى الله عليه و سلم

*The Description of The
Ablution and Prayer
of The Prophet*

*(May Peace and Blessings
of Allah Be Upon Him)*

*Compiled by
Dar-ul Riwaayah Publications*

Introduction

Preface

Verily all praise is for Allaah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allaah from the evils of ourselves and our evil actions. Whomever Allaah guides there is none who can misguide him, and whomever Allaah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allaah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

We desired to write this to make it easier for the believers to understand the religious rulings and be guided thereby, as it may be difficult these days for some to read, research and extract these rulings from their places within the books of narrations. We sincerely advise all the Muslims to read and research until they come to know and understand the religion of Islam.

Our method for this treatise on the ‘Description of the Ablution and Prayer of the Prophet May peace and blessings of Allah be upon him’ has been not to quote except what is authentic from the hadeeth (narration) of the Messenger of Allah May peace and blessings of Allah be upon him and we have commented on some of the points about which there is difference of opinion amongst the scholars of Islam.

We ask Allaah to guide us to that which is proper - Verily He is the One having authority over that and having the Power to do so.

From your brothers at

Dar-ul Riwaayah Publications

The Description of the Ablution of the Prophet (May Peace and Blessings of Allah be upon him)

The Definition of Wudu (Ablution)

Wudu in the Sharia: Wudu is using clean (Tuhoor) water to cleanse certain body parts as Allaah ta'ala has prescribed and explained.

The Evidences for Wudu (Ablution) in the Qur'an and Sunnah

Allaah ta'ala says: "O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles."¹

Abdullah ibn Umar (May Allah be pleased with him) narrated that he heard the Prophet (May peace and blessings of Allah be upon him) say, "The prayer is not accepted without purification (i.e. Wudu)."²

¹ Surah Maa'idah :6

² Recorded by Muslim and Tirmidhi

The Excellence of Wudu

Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (May peace and blessings of Allah be upon him) said: "Shall I not guide you to that by which Allaah wipes away the sins and raises the ranks?" They said: "Certainly O Messenger of Allaah!" He said "Completing the wudu when it is a hardship, and many steps to the mosques and waiting for the [next] Prayer after the Prayer, that is 'ar-Ribaat' (defending the frontiers), that is 'ar-Ribaat' that is 'ar-Ribaat'."³

Uthmaan (May Allah be pleased with him) said: The Messenger of Allah (May peace and blessings of Allah be upon him) said "Whoever makes wudu and makes it well, his sins come out from his body, even coming out from under his nails."⁴

³ Recorded in Muslim

⁴ Recorded in Muslim

Description of Wudu

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهُكُمْ وَأَيْدِيهِكُمْ إِلَى
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

“O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.”⁵

Narrated by Humran (the slave of 'Uthman): I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, “Allah's Messenger (May peace and blessings of Allah be upon him) said, ‘If anyone performs ablution like that of mine and offers a two rakats prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.’”⁶

⁵ Surah Maa'idah: 6

⁶ Recorded in Bukhari and Muslim

The Full Description of Wudu

1) An-Niyyah (Intention):

'Umar ibn al-Khattab (May Allah be pleased with him) relates that he heard the Messenger of Allah (May peace and blessings of Allah be upon him) say, "Verily the actions are by intention and there is for everyone only what he intended....."⁷

2) Using Siwaak (Tooth stick):

Abu Hurairah (May Allah be pleased with him) narrates that the Messenger of Allah (May peace and blessings of Allah be upon him) said, "If I did not fear to cause hardship to my Ummah I would have ordered them to use the Siwaak with every wudu."⁸

3) Say Bismillah:

Anas (May Allah be pleased with him) narrates that some of the Companions of the Prophet (May peace and blessings of Allah be upon him) sought water for wudu, so the Messenger of Allah said "Does any of you have water?" So he put his hand into the water and said "Make wudu in the name of Allaah". And I saw the water coming out from between his fingers until they all made wudu. Thaabit said: "I said to Anas: How many were there? He said: About seventy."⁹

⁷ Recorded by Muslim,

⁸ Recorded by at-Tirmidhi who said the hadîth is Hasan Sahih (Authentic)

⁹ Recorded by Bukhari and Muslim

4) Starting With The Right Before The Left Side:

'Aaishah (May Allah be pleased with her) said: The Messenger of Allah (May peace and blessings of Allah be upon him) used to like to begin with the right when putting on shoes, combing his hair, in purification and in all of his affairs.¹⁰

5) Washing The Hands Three Times At The Beginning Of The Wudu:

Narrated by Humran (the slave of 'Uthman): I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice.....¹¹

6) Combining Together The Rinsing Of The Mouth And The Nose Thrice, Each Time With One Handful Of Water:

'Abdullah ibn Zaid al-Ansaaree (May Allah be pleased with him) said that it was said to him: "Perform for us the wudu of the Messenger of Allah (May peace and blessings of Allah be upon him)," so he called for a pot of water... until he said: So he washed his mouth and nose with a single handful and did that three times.¹²

Note: It is also allowed to rinse the mouth and nose separately, washing each one thrice.

¹⁰ Recorded by Bukhari and Muslim

¹¹ Recorded by Bukhari and Muslim

¹² Recorded by Bukhari and Muslim

7) Washing The Face Thrice:

Humraan (the slave of 'Uthman) narrates that 'Uthmaan (May Allah be pleased with him) called for a tumbler of water to make wudu and so mentioned the way in which the Prophet (May peace and blessings of Allah be upon him) made wudu. Humraan said: "Then he washed his face three times."¹³

8) Washing The Arms Until Over The Elbows:

Humraan (the slave of 'Uthman) narrates that 'Uthmaan (May Allah be pleased with him) called for a tumbler of water for wudu and mentioned the Prophet's (May peace and blessings of Allah be upon him) way of making wudu - and Humraan said: "Then he washed his right arm including the elbow three times, then the left in the same way."¹⁴

9) Wiping The Whole Head:

Wiping over all of the head as Allaah ta'ala says: "...rub your heads (with water)."¹⁵

10) Wiping the Ears:

Abdullah bin 'Amr said, describing the wudu' of the Prophet (May peace and blessings of Allah be upon him): "Then he wiped upon his head. Then he placed his index fingers upon the inner surface of his ears and wiped the back of his ears with his thumbs."¹⁶

¹³ Recorded by Bukhari and Muslim

¹⁴ Recorded by Bukhari and Muslim

¹⁵ Surah al-Maa'idah :6

¹⁶ Recorded by Ahmad, Abu Dawud, al-Nasa'i, Ibn Majah, Ibn Khuzaymah and al-Bayhaqi. The hadith is graded Sahih by Imam al-Nawawi in al-Majmū' (1/378) and also by sheikh al-Albani in Sahih Abu Dawud (1/28)

11) Washing Both Feet Until The Ankles:

Allaah ta'ala says: "and (wash) your feet to the ankles."¹⁷

Thus ordering the washing of the feet and ankles.

12) Supplications After Performing Wudu:

'Umar ibn al-Khattab (May Allah be pleased with him) said: The Messenger of Allah (May peace and blessings of Allah be upon him) said "None of you makes wudu and completes the wudu then says:

**أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ**

"Ash-hadu anlaa ilaaha illallaahu wahdahu laa shareekalahu wa-ash-hadu anna Muhammadan 'abduhu wa rasooluhu"

(I bear witness that none has the right to be worshipped except Allaah, and that Muhammad is His slave and Messenger) except that all eight Gates of Paradise are opened for him - so that he enters by whichever he pleases."¹⁸

¹⁷ Surah al-Maa'idah 5:6

¹⁸ Recorded by Muslim, Abu Dawood, at-Tirmidhi , an-Nasa'i and Ibn Majah
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13) Economizing In The Use Of Water And Not Being Wasteful:

Anas (May Allah be pleased with him) said: "The Prophet (May peace and blessings of Allah be upon him) used to make wudu with a Mudd¹⁹ (of water) and make ghusl with a saa'²⁰ or up to five mudds."²¹

14) Performing Two Rak'ahs After Completing Wudu:

Abu Hurairah (May Allah be pleased with him) narrates that the Prophet (May peace and blessings of Allah be upon him) once said to Bilal (May Allah be pleased with him) at Fajr Salah: "O Bilal! Tell me of the most hopeful act you have done in Islam. For indeed, I heard the sound of your footsteps in front of me in paradise." He replied: "There is no hopeful act more than the fact that I do not perform Wudu in the day or night except that I read with that Wudu what has been decreed for me to read."²²

¹⁹ A Mudd is that amount of water which is held by the two hands cupped together.

²⁰ A Saa' is equal to four mudds.

²¹ Recorded by Muslim

²² Recorded by Bukhari

Nullifiers of Wudu

1) Whatever Comes Out The Private Parts Of Urine, Feces Or Wind:

Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (May peace and blessings of Allah be upon him) said “The prayer of whoever discharges hadath is not accepted until he performs ablution again.” A person from Hadramawt asked: “What is hadath Abu Hurairah?” Abu Hurairah replied: “Passing wind with or without sound”²³

This Also Includes The Release Of Al-Madhi And Al-Wadi From The Private Parts:

Abdullah ibn ‘Abbas (May Allah be pleased with him) stated: “(There is) semen, al-Wadi²⁴ and al-Madhi²⁵. As for semen, it is the thing due to which one must make ghusl. As for al-Wadi and al-Madhi, he said, ‘Wash your private part or (he said private parts) and make ablution like that for the prayer.’”²⁶

2) Deep Sleep (In Which A Person Is Left With No Sense Of Awareness, Regardless Of Sitting Or Lying Down):

'Ali ibn Abi Taalib (May Allah be pleased with him) said: the Messenger of Allah (May peace and blessings of Allah be upon him) said “The eye is the drawstring for the anus, so he who sleeps then let him make wudu.”²⁷

²³ Recorded by Bukhari and Muslim

²⁴ Wadi: usually comes out due to an illness, it is a white substance that is released along with urine

²⁵ Madhi: pre-ejaculatory fluid

²⁶ Recorded by Imam al-Bayhaqi. Graded Sahih by Shaykh al-Albani, Saheeh Sunan Abi Dawood, no. 190.

²⁷ Recorded by Ibn Majah. Graded as Hasan by al-Albani in Sahih Sunan Ibn Majah no. 386

3) Touching One's Private Part, Without Any Barrier (Such As A Garment) With Desire:

Busrah (May Allah be pleased with him) said: The Messenger of Allah (May peace and blessings of Allah be upon him) said "If one of you touches his penis then let him make wudu."²⁸

Sheikh Albani (May Allah have mercy on him) mentioned: However, if it is touched with lust (desire), then the touch is not similar to touching any other part of the body, as the other parts are not usually touched with lust. And this is a matter that can clearly be noted.²⁹

In conclusion, if the private part is touched with sexual desire, without there being any barrier, then the state of wudu is nullified, however if the private part is touched without any sexual desire, then the person is still in a state of wudu.

4) Eating Camel Meat:

Jaabir ibn Samurah (May Allah be pleased with him) narrates that a man asked the Messenger of Allah (May peace and blessings of Allah be upon him): "Should I make wudu because of the meat of sheep?" He (the Messenger of Allah) said, "If you wish make wudu and if you wish then do not make wudu." He said: "Should I make wudu from the meat of the camel?" He (Messenger of Allah) said "Yes; make wudu from the meat of the camel." He asked: "May I pray in sheep-pens?" He (Messenger of Allah) said "Yes." He asked: "May I pray in the stalls of camels?" He (Messenger of Allah) said "No."³⁰

²⁸ Recorded by At-Tirmidhi who said it is Hasan Sahih. Also it is declared as Sahih by Ahmad, al-Bukhari and Ibn Ma'een (Lum'aat ut-Tanqeeh Sharh Mishkaat ul Masaabeeh, no. 319)

²⁹ Tamaam al-Minnah, p. 103

³⁰ Recorded by Muslim

5) Loss Of Consciousness Due To Insanity, Fainting, Drunkenness And Medicines:

Imam Ibn Qudaamah said: "Loss of consciousness due to insanity, fainting, drunkenness and medicines invalidates wudu' whether it is brief or long, according to scholarly consensus. Imam Ibn al-Mundhir said: 'The scholars are unanimously agreed that the one who has fainted must do wudu'."³¹

Therefore, once one loses consciousness due to sleep, he has lost his state of wudu.

³¹ al-Mughni (1/234)

Chapter of Wiping Over Leather Socks and Normal Socks

Leather Socks

Narrated al-Mughirah bin Shu'bah: We were with the messenger of Allah (May peace and blessings be upon him) one night while travelling. I poured water for him from a container and he washed his face and arms and wiped his head and then I moved to remove his leather socks and he said, 'Leave them for I put them on while they (the feet) were in a state of purity.' Then he wiped over them.³²

Jareer (May Allah be pleased with him) said: "I saw that the Messenger of Allaah (May peace and blessings of Allah be upon him) relieved himself, then performed wudu' and wiped over his leather socks."³³

Normal Socks

It was reported upon 9 companions of the Prophet of Allah (May peace and blessings of Allah be upon him) wiped over their normal socks, from them were:

- 1) 'Ali ibn Abi Taalib
- 2) Ibn Mas'ud
- 3) Al-Bara' ibn 'Aazib
- 4) Anas ibn Maalik
- 5) Abu Umaamah
- 6) Sahl ibn Sa'd
- 7) 'Amr ibn Huraith
- 8) 'Umar ibn al-Khattab
- 9) Ibn 'Abbas³⁴

³² Recorded by Bukhari, Muslim and Abu Dawood

³³ Recorded by Bukhari and Muslim

³⁴ Imam Shawkani in his book Nail al-Awtaar

Three Conditions Apply To Wiping Over The Socks

1) Wear the Socks in the state of Wudu:

Narrated al-Mughirah bin Shu`bah: We were with the Messenger of Allah (May peace and blessings of Allah be upon him) one night while travelling. I poured water for him from a container and he washed his face and arms and wiped his head and then I moved to remove his leather socks and he said, 'Leave them for I put them on while they (the feet) were in a state of purity.' Then he wiped over them.³⁵

2) In what manner should the socks be wiped:

The portion to be wiped is the top of the socks. 'Ali ibn Abi Taalib (May Allah be pleased with him) said, "If the religion were built upon personal opinion, it would be considered more correct to wipe the bottom of the socks instead of the top of the socks. But I saw the Messenger of Allah (May peace and blessings of Allah be upon him) wipe over the top of the socks."³⁶

3) The Length Of Time In Which One Can Wipe Over His Sock:

It was narrated that Shuraih ibn Hani' said: I came to 'A'ishah and asked her about wiping over the Khuffs (Leather Socks). She said, "You should go to 'Ali ibn Abu Taalib and ask him, for he used to travel with the Messenger of Allah (May peace and blessings of Allah be upon him)." So we asked him and he said, "The Messenger of Allah set a limit of three days and their nights (i.e., three nights) for the traveller, and one day and night for one who is not travelling (i.e. a resident)."³⁷

³⁵ Recorded by Bukhari, Muslim and Abu Dawood

³⁶ Recorded in Abu Dawood. Graded Sahih by Sheikh Albani in I'rwa al-Ghaleel, no. 103

³⁷ Recorded in Muslim

What Nullifies The Wiping Of Socks

1) End Of The Time Period Of Wiping:

It was narrated that Shuraih ibn Hani' said: I came to 'A'ishah and asked her about wiping over the Khuff. She said, "You should go to 'Ali ibn Abu Taalib and ask him, for he used to travel with the Messenger of Allah (May peace and blessings of Allah be upon him)." So we asked him and he said, "The Messenger of Allah set a limit of three days and their nights (i.e., three nights) for the traveller, and one day and night for one who is not travelling (i.e. a resident)."³⁸

2) Sexual defilement or wet dream:

Safwan ibn Assal said, "The Messenger of Allah (May peace and blessings of Allah be upon him) ordered us to, while we were travelling, not to remove our leather socks for three days and nights except in the case of sexual defilement. But from defecation, urination and sleep (we did not have to remove them)."³⁹

3) When the socks are removed and one breaks wudu, then one must do wudu again before he puts his socks back on, in order to allow himself to wipe over them later on.

³⁸ Recorded by Muslim

³⁹ Recorded by Tirmidhi and Nasa'i. Graded Hasan by Sheikh Albani in Sahih Sunan Nasa'i no. 123

Wiping Over a Turban and Bandage

Narrated Ja'far bin 'Amr: My father said, "I saw the Prophet (May peace and blessings of Allah be upon him) passing wet hands over his Imama (turban) and Khuffain (two leather socks)."⁴⁰

Al-Mughirah bin Shu'bah relates that Allah's Messenger (May peace and blessings of Allah be upon him) performed wudu' and wiped over his forelock and his turban and his socks.⁴¹

A woman's headscarf takes the same ruling as the turban. Therefore, she may wipe over it if it is difficult for her to remove it or if she is in circumstances where she needs to keep it on her head. The evidence is that Umm Salamah used to wipe over her khimaar, as was mentioned by Imam Ibn al-Mundhir.⁴²

⁴⁰ Recorded by Bukhari

⁴¹ Recorded by Muslim

⁴² Sharh Muntaha al-Iraadaat (1/60)

Chapter of Tayammum (Dry Ablution)

The meaning of Tayammum in Sharia: Is to wipe the face and the hands with clean earth as a substitute for making wudu or ghusl with water when it is not possible to use it. It is from those things particular to this nation only. Tayammum is a mercy for the nation of the Messenger of Allah, Mohammed (May peace and blessings of Allah be upon him), and a favour for us.

وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَامْسَתُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُوجُورِهِمْ وَأَيْدِيهِمْ
مِّنْهُ

Allah says: "But if you are ill or on a journey or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands."⁴³

⁴³ Surah Maa'idah: 6

The Causes That Make Tayammum Allowed

1) If Water Is Not Available:

'Imran bin Husain said, "We were with the Messenger of Allah (May peace and blessings of Allah be upon him) during a journey. When he led the people in prayer, one man stayed apart. He asked him, "What prevented you from praying?" He said, 'I need a post-nocturnal bath and there is no water.' He said, 'Use the soil, for it is sufficient.'"⁴⁴

2) When In The State Of Junub (Major Impurity) And Water Is Not Available:

Narrated by Abdur Rahman bin Abza: A man came to 'Umar bin Al-Khattab and said, "I became Junub (major impurity) but no water was available." 'Ammar bin Yaasir said to 'Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet (May peace and blessings of Allah be upon him) about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."⁴⁵

⁴⁴ Recorded by Bukhari and Muslim

⁴⁵ Recorded by Bukhari

3) When Water Is Very Cold And It May Cause Harm For The Body:

Amr ibn Al-'Aas said about when he was sent for the battle of Dhat as-Salasil, "I had a wet dream during a terribly cold night. I feared that if I were to make ghusl I would die. Thus, I made Tayammum and led my companions in the morning prayer. When the Messenger of Allah (May peace and blessings of Allah be upon him) came to us I mentioned that to him. The Prophet (May peace and blessings of Allah be upon him) said 'O Amr did you lead your companions in prayer while you were sexually defiled?' I said, 'I recalled Allah's statement: "... Do not kill yourselves. Surely, Allah is Most Merciful to you." (Surah Nisa: 29), the Messenger of Allah (May peace and blessings of Allah be upon him) just laughed and did not say anything further."⁴⁶

4) When One Is Injured Or Ill:

Jabir said, "We went out on a journey and one of us was struck by a rock and injured in his head. He had a wet dream and he asked his companions, 'Do you see that I have an exemption to make Tayammum (instead of ghusl)?'" They replied, 'We do not find any exemption for you while you have the ability to use water.' Thus, he made ghusl and died (due to it). When we came to the Messenger of Allah (May peace and blessings of Allah be upon him) we informed him of what had happened. He said, 'They killed him and may Allah destroy them. Should they not have asked if they did not know? Truly, the cure for the one who is lost is in asking. It would have been sufficient for him to make Tayammum.'"⁴⁷

⁴⁶ Recorded by Abu Dawood, Ahmad and Al-Hakim. Graded as Sahih by Sheikh Albani in Sahih Sunan Abi Dawud no. 323

⁴⁷ Recorded by Abu Dawud. Graded Hasan by Sheikh Albani in Sahih Sunan Abi Dawud no. 326. This narration has a rejected additional portion to it which states – "It would have been sufficient for him to make Tayammum and simply to wipe over it with some drops of water or apply a rag and then wipe over that while washing the rest of the body." Mentioned in Awn al-Ma'bood vol. 1 p. 535

What Can Be Used For Tayammum

Allah says,

مَاءٌ فَتَيَمَّمُوا صَعِيدًا طَيْبًا

"...perform Tayammum with clean earth..."⁴⁸

'As-Sa'eed' is the clean earth. One can use clean earth/soil, sand, rocks, pebbles and dust which is found on any surface.

The Description of Tayammum

Ammar ibn Yaasir related, "We became sexually impure and had no water, so we rolled in the dirt and prayed. This was mentioned to the Prophet (May peace and blessings of Allah be upon him) and he said, 'This would have been enough for you,' and he struck the earth with his hands, blew in them and then wiped his face and hands with them."⁴⁹

- 1) Intention
- 2) Say Bismillah
- 3) Strike the Earth once with the palms and brush/blow off any big chunks
- 4) Wipe face and both hands up to the wrists (other scholars have mentioned wipe up to elbows; both views are allowed)

What Nullifies Tayammum

- 1) Anything that nullifies wudu
- 2) When water is found
- 3) When legal excuse is removed, e.g. cured from illness, injury, etc.

⁴⁸ Surah Maa'idah: 6

⁴⁹ Recorded by Bukhari and Muslim

The Description Of The Prayer Of The Prophet (May Peace and Blessings of Allah be upon him)

The Sharia meaning of Salah (Prayer): It is an act of worship which consists of specific actions and sayings which open with takbir and end with the Tasleem.

Ruling on Salah

The ritual prayer is an obligatory act of worship upon every believer, male or female. Allah has commanded the Muslims to establish the prayer dutifully and perfectly. He has enjoined it on the believers at fixed times. On the authority of 'Abdullah bin 'Umar who said: I heard the Messenger of Allah, May Peace and Blessings of Allah Be upon Him, say: "Islam has been built upon five things - on testifying that there is none worthy of worship except Allah, and that Muhammad is His Messenger; on performing salah; on giving the Zakah; on Hajj to the House (Ka'bah); and on fasting during Ramadhan."⁵⁰ Allah's Messenger (May Peace and Blessings of Allah Be upon Him) mentioned the prayer immediately following the two testimonies of Islamic faith; therefore we see the importance of the five daily prayers.

The Virtue Of The Prayer

To mention the Virtue of Salah will take a very long time and the text in regards to this in the Book of Allah and in the narrations of the Messenger of Allah (May Peace and Blessings of Allah Be upon Him) are very well known and do not need to be mentioned, and to mention the rulings of the prayer and its Wajibaat (obligations) and its Arkaan (pillars) and its Sunans (recommended acts) will also take a very long time. We have summarized this text to describe only the description of the Prayer from Takbir to Tasleem.

⁵⁰ Recorded by Bukhari & Muslim

Niyyah (Intention)

It is narrated on the authority of Amir al-Mu'mineen (Leader of the Believers), Abu Hafs 'Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (May Peace and Blessings of Allah Be upon Him), say: "Actions are (judged) by Intentions (Niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."⁵¹

Facing Qiblah

Allah says, "And from where so ever you start forth (for prayers), turn your face in the direction of al-Masjid al-Haraam (at Makkah), and where so ever you are, turn your faces towards it...."⁵²

Qiyam (Standing)

Allah says, "Maintain with care the (obligatory) prayers and (in particular) the middle prayer and stand before Allah, devoutly obedient."⁵³

Takbiratul Ihram - Opening Takbir (Saying Allahu Akbar)

Abu Hurairah reported that the Prophet (May Peace and Blessings of Allah Be upon Him) said to the one who did not perform his prayer properly, "When you stand to perform the prayer, state the takbeer (saying Allahu Akbar)."⁵⁴

⁵¹ Recorded by Bukhari and Muslim

⁵² Surah Baqarah: 150

⁵³ Surah Baqarah: 238

⁵⁴ Recorded by Bukhari and Muslim

Raise Hands With Takbir Up To The Shoulders

Narrated 'Abdullah bin 'Umar (may Allah be pleased with him): I saw Allah's Messenger (May Peace and Blessings of Allah Be upon Him) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir.....⁵⁵

Place Right Hand (Palm) On The Back Of The Left Wrist And Forearm

Wa'il ibn Hujr (may Allah be pleased with him) reported that, "He (the Prophet May Peace and Blessings of Allah Be upon Him) placed his right hand upon his left hand, wrist and forearm."⁵⁶

Where To Place The Hands?

Shaykh Abdul Aziz bin Marzouq At-Tarefe mentions in his book 'Sifatus-Salah An-Nabi' there is no authentic narration where to place the hands in Salah and the narrations that have come regarding this issue have weakness in them - So one may position them anywhere between the belly button and the chest.⁵⁷

⁵⁵ Recorded by Bukhari

⁵⁶ Recorded by Abu Dawood and Nasa'i. Imam Ibn Khuzaymah graded this hadith as Sahih (1/54/2) and so did Imam Ibn Hibban

⁵⁷ Sifatus Salah An-Nabi (Description Of The Prayer Of The Prophet May Peace And Blessings Of Allah Be Upon Him) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Opening Supplication

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

(Subhaanakal-lahumma wa bihamdika wa tabaarakas-muka wa ta'aala jadduka
wa laa ilaaha ghairuk)

"You are Glorified, O Allaah, and Praised; Your Name is blessed; Your Majesty is Exalted, and none has the right to be worshipped but You."⁵⁸

اللَّهُمَّ بَااعِدْ بَيْنِي وَبَيْنَ خَطَايَايِ كَمَا بَااعِدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ
نَقِّنِي مِنْ خَطَايَايِ، كَمَا يُنَقَّى الشَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي
مِنْ خَطَايَايِ بِالشَّلْجِ وَالْمَاءِ وَالْبَرَدِ

(Allahumma baa-'id baynee wa bayna kha-twa-yaaya kamaa baa-'adtaa baynal-
mashriqi wal-maghribi, allahumma naqqinee min kha-twa-yaaya, kamaa unaqqa
ath-thawbul-abyadu minad-danasi, allahummagh-silnee min kha-twa-yaaya bith-
thalji wal-maa-i wal-baradi)

"O Allah, separate me from my sins as You have separated the East from the West.
O Allah, cleanse me of my transgressions as the white garment is cleansed of
stains. O Allah, wash away my sins with ice and water and frost."⁵⁹

⁵⁸ This narration is a confirmed statement of Umar ibn Khattab as said by Imam Muslim in his Sahih and by Imam Ibn Khuzaymah. It is not a narration which is connected to the Prophet (May Peace and Blessings of Allah Be upon Him)

⁵⁹ Recorded by Bukhari and Muslim

Seeking Refuge In Allah

One should say:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(‘Aouthu billahi minash-shaytaanir-rajeem)

"I seek refuge with Allaah from Shaitân (Satan), the outcast (the cursed one)."⁶⁰

Then Say **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ Quietly**

Anas (may Allah be pleased with him) states, "I have performed congregational prayer behind the Messenger of Allah (May Peace and blessings of Allah be upon him), Abu Bakr, Umar and Uthmaan (may Allah be pleased with them all) and I did not hear any one of them recite Bismillahir-rahmaan-nir-raheem."⁶¹

Reciting Surah al-Fatihah

Narrated Ubada bin As-Saamit (may Allah be pleased with him) that Allah's Messenger (May Peace and Blessings of Allah Be upon Him) said, "Whoever does not recite (Surah) Al-Fatihah in his prayer, his prayer is invalid."⁶²

Note:

- It is Sunnah to read Surah al-Fatihah audible in Fajr, Maghrib and Isha
- It is Sunnah to recite Surah al-Fatihah quietly in Zuhr and Asr
- We remain quiet in the loud prayers (Fajr, Maghrib and Isha) and we listen to the Imam. While in the silent prayers we recite Surah al-Fatihah behind the Imam.

⁶⁰ Surah Nahl: 98

⁶¹ Recorded by Muslim

⁶² Recorded by Bukhari

Saying Ameen Loudly

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (May Peace and blessings of Allah be upon him) said, "If the Imam says: 'Ameen', say 'Ameen' for if one's Ameen corresponds with the Ameen of the angels, all of his previous sins will be forgiven."⁶³

Reciting A Surah After Surah Fatihah

Abu Hurayrah (may Allah be pleased with him) said: "In every prayer there is recitation. What we heard the Prophet (May Peace and blessings of Allah be upon him) say, we tell you, and what he did not tell us about we cannot tell you. Whoever recites Umm al-Kitaab (i.e. Surah al-Fatihah) has done enough, and whoever does more than that, that is better."⁶⁴

Raise Hands Up To The Shoulders And Move Into Ruku' (Bowing Position)

Abdullah Ibn 'Umar (may Allah be pleased with him) narrated that when the Prophet (May Peace and Blessings of Allah Be upon Him) started his prayer, he would say "Allahu Akbar" and raise his hands, when he bowed in ruku' he would raise his hands...."⁶⁵

⁶³ Recorded by Bukhari, Muslim, Nasa'i, Abu Dawood, Tirmidhi and Ibn Majah

⁶⁴ Recorded by Bukhari and Muslim

⁶⁵ Recorded by Bukhari and Abu Dawood

Place Palms On The Knees (As Though Grasping Them) Whilst In Ruku'

Mus'ab bin Sa'd reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: "We have been forbidden to do so and have been commanded to place our palms on the knees."⁶⁶

The Tasbeeh (Exalting Allah) In Ruku'

Hudayfah (may Allah be pleased with him) said, "I prayed with the Prophet (May Peace and Blessings of Allah be upon Him) and he used to say while bowing,

سُبْحَانَ رَبِّيِ الْعَظِيمِ

(*Subhaana rabbiyal-adheem*)

(Exalted and perfect is my Lord the Great)..."⁶⁷

⁶⁶ Recorded by Bukhari and Muslim

⁶⁷ Recorded by Nasa'i, Abu Dawood and Tirmidhi. Hadith graded Sahih by Sheikh Albani in Sahih Sunan Nasa'i no. 1001

Then Rise Up From Ruku' And Raise The Hands Saying:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

Narrated `Abdullah bin `Umar (may Allah be pleased with him): I saw that whenever Allah's Messenger (May Peace and Blessings of Allah be upon Him) stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

(*Sami'Allahu liman hamidah*)

"Allaah hears those who praise Him"⁶⁸

Then He Would Say While Standing - رَبَّنَا وَلَكَ الْحَمْدُ -

Narrated `Abdullah bin `Umar (may Allah be pleased with him): I saw Allah's Messenger (May Peace and Blessings of Allah be upon Him) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, " Sami'Allahu liman hamidah ", he did the same and then said,

رَبَّنَا وَلَكَ الْحَمْدُ

(*Rabbanaa wa lakal-hamd*)

(Our Lord, [and] to You be all Praise).⁶⁹

⁶⁸ Recorded by Bukhari

⁶⁹ Recorded by Bukhari

Going Into Sujood (Prostration)

The scholars have differed as to how one should go down in Sujood, whether one should go down with his hands first or his knees first.

Shaykh al-Islam Ibn Taymiyyah made a valuable comment on this matter by saying: "Praying in both ways is permissible, according to the consensus of the scholars. If a person wants to go down knees first or hands first, his prayer is valid in either case, according to the consensus of the scholars, but they disputed as to which is preferable."⁷⁰

One Must Prostrate on Seven Parts of His Body

It was narrated from Al-Abbas bin Abdul Muttalib that he heard the Messenger of Allah (May Peace and Blessings of Allah be upon Him) say: "When a person prostrates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet."⁷¹

Tasbeeh (Exalting Allah) in Sujood

Hudayfah (may Allah be pleased with him) said, "I prayed with the Prophet (May Peace and Blessings of Allah be upon Him) and he used to say while bowing, 'Subhanna Rabbiyal-Adheem, and in his prostration,

سُبْحَانَ رَبِّيِ الْأَعْلَى

(*Subhaana rabbiyal-'alaa*)

(Exalted and perfect is my Lord, the All-High)"⁷²

⁷⁰ Majmou al-Fataawa - 22/449

⁷¹ Recorded by Muslim

⁷² Recorded by Nasa'i, Abu Dawood and Tirmidhi. Hadith graded Sahih by Sheikh Albani in Sahih Sunan Nasa'i no. 1001

Then Sit And Make Supplication Between The Two Prostrations

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي

Hudayfah (may Allah be pleased with him) said, "The Prophet (May Peace and Blessings of Allah be upon Him) used to say between the two prostrations,

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي

(*Rabbigh-firlee, Rabbigh-firlee*)

"O my Lord! Forgive me, O my Lord forgive me."⁷³

While Sitting Between The Two Prostrations One Sits On His Heels Upright While Toes Are Facing The Qiblah

Tawoos said, "We asked Ibn Abbas (may Allah be pleased with him) about sitting on the heels and feet (between the two prostrations). He said 'It is Sunnah.' We said to him, 'We find it harsh on the leg.' Ibn Abbas said, 'But it is the Sunnah of your Prophet (May Peace and Blessings of Allah be upon Him).'"⁷⁴

{It is when a person sits on both heels with both feet in the upright position, with their toes pointing towards the Qiblah}

⁷³ Recorded by Ibn Majah. Hadith graded Sahih by Sheikh Albani in Sahih Sunan Ibn Majah no. 731

⁷⁴ Recorded by Muslim, Abu Dawood and Tirmidhi.

Jalsah Al-Istiraha (Sitting For Rest)

Narrated by Malik bin Huwairith Al-Laythi (may Allah be pleased with him): "I saw the Prophet (May Peace and Blessings of Allah be upon Him) praying and in the odd Rak'ah, he used to sit for a moment before getting up."⁷⁵

Notes:

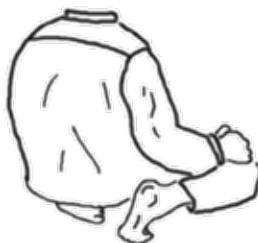
- Jalsah al-Istiraha is a brief pause, sitting for a short while after the second prostration in the first and third rak'ah, before standing up
- It is Sunnah according to Imam Shafi'i and Imam Ahmad.

Second Rak'ah

Then pray the second rak'ah as mentioned above. Except that one does not recite the opening supplication at the beginning.

⁷⁵ Recorded by Bukhari

Tashahud - Sitting In The First Tashahud In The Position Of Iftiraash (Spreading Your Left Thigh And Sitting On It And Keeping The Right Foot Lifted Up)



Narrated by Muhammad bin Amr bin Ata (may Allah be pleased with him): I was sitting with some of the companions of Allah's Messenger and we were discussing about the way of the prayer of the Prophet (May Peace and Blessings of Allah be upon Him). Abu Humayd As-Saidi said, "I remember the prayer of Allah's Messenger (May Peace and Blessings of Allah be upon Him) better than any one of you..... On sitting in the second Rak'ah he sat on his left foot and propped up the right one....."⁷⁶

Then Stand For The 3rd Rak'ah And Raise The Hands

Narrated by Nafi': Whenever Ibn 'Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami'Allahu liman hamidah", and he used to do the same on rising from the second Rak'ah (for the 3rd Rak'ah). Ibn 'Umar said: "The Prophet (May Peace and Blessings of Allah be upon Him) used to do the same."⁷⁷

⁷⁶ Recorded by Bukhari

⁷⁷ Recorded by Bukhari

Description Of The Sitting In The Last Tashahud - The Position Of Tawarruk



Narrated from Abu Humayd al-Saa'idi (may Allah be pleased with him), (in) a description of the prayer of the Prophet (May Peace and Blessings of Allah be upon Him), in which he said: "And when he sat in the final rak'ah, he put his left foot forward and held the other foot upright, and sat on his behind."⁷⁸

While Sitting In Tashahud One Should Point The Finger Towards The Qiblah

Narrated 'Abdullah ibn 'Umar (may Allah be pleased with him): When Allah's Messenger (May Peace and Blessings of Allah be upon Him) sat for At-Tashahhud he placed his left hand on his left knee, and his right hand on his right knee, folded his fingers and pointed with his right index finger.⁷⁹

{It should be done in such a manner that one should keep the thumb clung to the bottom of his forefinger while keeping the rest of the three fingers closed}

⁷⁸ Recorded by Bukhari

⁷⁹ Recorded by Muslim

Pointing The Index Finger Without Moving It

It was narrated that Abdullah ibn al-Zubayr (may Allah be pleased with him) said: 'When the Messenger of Allah (May Peace and Blessings of Allah be upon Him) sat during the prayer, he would place his left foot between his thigh and calf, and tuck his right foot underneath him, and place his left hand on his left knee, and place his right hand on his right thigh, and point with his finger.'⁸⁰

Looking At The Index Finger While Pointing It

Abdullah ibn al-Zubayr (may Allah be pleased with him) narrated "And he should not let his gaze go beyond his pointing finger."⁸¹

⁸⁰ Recorded by Muslim

⁸¹ Recorded by Abu Dawood. Imam Nawawi said the hadith is Sahih in Sharh Sahih Muslim, 5/81
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What To Say In The Beginning Of The First And Last Tashahud

Abdullah ibn 'Abbas (may Allah be pleased with him) reported: The Messenger of Allah (May Peace and Blessings of Allah be upon Him) used to teach us tashahud just as he used to teach us a Surah of the Qur'an, and he would say:

الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ . أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا
اللَّهُ ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

(*At-tahiyyatu lillaahi was-salawaatu wat-tayyibaatu, as-salaamu 'alaika ayyuhan-nabiyyu wa rahmatullahi wa barakaatuh, as-salaamu 'alaynaa wa 'ala 'ibaadillahis-saaliheen. Ash-hadu al-laa ilaaha illaallaah, wa ash-hadu anna muhammadan 'abduhu wa rasooluh.*)

"All compliments, prayers and pure words are due to Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah's righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger."⁸²

⁸² Recorded by Muslim

Send Salaam To The Prophet (May Peace and Blessings of Allah be upon Him)

Narrated Abdur Rahman bin Abi Laila: Ka'b bin 'Ujra (may Allah be pleased with him) met me and said, "Shall I give you a present? Once the Prophet (May Peace and Blessings of Allah be upon Him) came to us and we said, 'O Allah's Messenger!

We know how to greet you; but how to send Salat upon you? He said, 'Say:

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،
كَمَا بارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ**

(Allahumma salli 'ala Muhammad, wa 'ala aali Muhammad, kamaa sallayta 'ala ibraheema wa 'ala aali ibraheem, innaka hameedum-majeed. Allahumma baarik 'ala Muhammad, wa 'ala aali Muhammad, kamaa baarakta 'ala ibraheema wa 'ala aali ibraheem, innaka hameedum-majeed.)

"O Allah, send prayers upon Muhammad and upon the family of Muhammad, just as You sent prayers upon Ibraheem and upon the family of Ibraheem. Verily, You are worthy of Praise, full of Glory. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are worthy of Praise, full of Glory."⁸³

One Can Say Any Of The Supplications That Are Found In The Sunnah After Saying Salah Upon The Messenger of Allah (May Peace and Blessings of Allah Be upon Him)

⁸³ Recorded by Bukhari, Ahmad, Bayhaqi and Nasa'i

Tasleem

Narrated Abdullah ibn Mas'ud (may Allah be pleased with him): "The Prophet (May Peace and Blessings of Allah be upon Him) used to make the salutations to the right and to the left, (saying):

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(Assalaamu 'alaikum wa rahmatullah (to the right-hand side), Assalamu 'alaikum wa rahmatullah (to the left-hand side))

'Peace be upon you and the mercy of Allah', 'Peace be upon you and the mercy of Allah', (turning in such a way) that the whiteness of his cheeks could be seen."⁸⁴

From Your Brothers At

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⁸⁴ Recorded by Abu Dawood, Nasa'i and Ibn Majah. Graded Sahih by Sheikh Albani in Sahih Sunan Abi Dawud no. 878

Living in a day and age where there are many different opinions of the scholars in regards to the rulings relating to Worship in Islam, it is easy for the general Muslim, whether a student of knowledge or not, to fall into a river of confusion when trying to understand and implement certain aspects of the Deen.

This book is a compilation comprising the description of the Ablution and Prayer of the Messenger of Allah, Muhammad (May peace and blessings of Allah be upon him). The construction of the book was through presenting only authentic narrations pertaining to these two topics, and with the absence of the various scholarly opinions regarding matters of Ablution and Prayer, for the sole purpose of easing the absorption and implementation of this knowledge for our readers, and hoping that it will act as a valuable tool to perfect our ablution and prayers, so that they may be free of defects and acceptable to Allah Subhaanahu wa-ta'ala.

The Messenger of Allah (Peace and blessings of Allah be upon him) said, "Pray as you have seen me praying."
[Sahih Bukhari]

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